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Vivid International Scene

February Meeting of Service Committee

ONCE again the international scene thrust itself into the Meetinghouse at 1515 Cherry Street, Philadelphia, as the American Friends Service Committee gathered for its February meetings. Germany, France, Holland, China, Spain and Czechoslovakia—all came in for mention. The last, by the way, came up rather colorfully in a letter from Albert Martin, formerly of the Berlin Center, now touring the Middle West in the interests of Friends. He wrote asking the Service Committee if it saw any reason why he should not accept from the Czechoslovakian government the "Decoration of the White Lion—class 4." "Is it a military decoration?" some cautious Friend inquired. This matter settled, the Service Committee was pleased to welcome into its number a third Lion to keep company with the two of last week's fame. It is getting a little used, now, to medals and awards—but not too used, we hope.

The news from Spain was the most graphic, and freighted with sharp physical suffering. Bread gets darker and darker there. Some days one cannot get bread at all. Once a week one can get meat—if one stands in line all day. David Blickenstaff writes of one city where there are no eggs. Emily Parker records the blunt fact that children are now being admitted to the hospital on a diagnosis of starvation.

Yet the Spanish temperament clings to its ceremonies. In a hotel in Barcelona, one sits down to a meal, surrounded, as usual, by bowing flunkies, who solemnly hand one a menu for each course. But the courses and choice are always the same—spinach, beans, bread, and an orange. Ceremony demands that one meditate over that orange on the menu before giving the order just as long as if one were choosing from half a dozen pastries!

Barrels of flour to the number of 14,300 have been shipped to Spain under Service Committee auspices, and seventy-two thousand bushels of wheat, which the government will release at ten cents a bushel provided it gets across the ocean without any of it reaching the American market. Some of the flour has gone to the island of Minorca, where it was found that 54,000 people were quietly starving. Special negotiations have been carried through to insure smooth administration of relief since the fall of Barcelona. Freedom of action has been granted to relief workers, a promise that supplies will be held inviolate, and that no grain will be exported from Spain.

It must be remembered that in this work the resources of the Service Committee and the Friends Service Council are being augmented by very generous assistance of the International Commission for Relief in Spain. Scandinavia has contributed approximately a half million dollars, three-fourths of which amount has come from Sweden. Forty thousand pounds per month have come from England in the last three months alone. All these able resources are under the supervision of Howard Kershner, director of Spanish relief for the Service Committee. It is not so much a matter of getting wheat as of getting ships to transport it. It is this whole quest for wheat that takes John Reich, Secretary for Spain, all around the country, brief-case under his arm, preaching the very practical word of bread for Spanish children.

In the meantime, Dutch, German, and English children are leading quite an idyllic life at the Quaker School at Eerde, Ommen, in Holland. This school came in for mention because of the part it can play in broadening the outlook of some American children fortunate enough to be placed there for a term. Why should they not be placed there, asked Clarence Pickett? Here is a school, geared to the principles and practices of Quakerism, vigorously progressive, yet preparing students satisfactorily for English and American universities. Founded at Easter-time, 1934, by English, German and Dutch Friends, the school has its home in the beautiful eighteenth-century Eerde Castle, set in extensive woods. Mornings are reassuringly academic; afternoons bring in the added dimension of the practical and industrial arts—gardening, carpentering, pottery, domestic science, and art work. Book-minded, but also hand-minded, these children have also a taste of international community living, very valuable in this world of nationalistic divisions. All this may be had for $500 per year. Is there not a very real opportunity here for some boy or girl in Philadelphia or Buffalo to push out the horizons of his world and of his mind?

As usual these days, the Refugee problem consumed a good deal of time. James Vail, Robert and Martha Balderston, and Harvey and Juliana Perry have reached their destinations, and cables report them to be well. As yet, however, most of the news is coming from the Refugee office in the Commonwealth Building in Philadelphia. There are now 1,048 cases registered, 770 of them active. Forty requests from new persons came in during February from the United States, 231 from abroad. "Please help me to leave here. I can't stay here any longer," fifty-one of these requests read. Fifty-six were asking for employment; fifty-seven wanted to know how they could get here faster; forty-one wanted to come over on non-quota status—as visitors, that is, or as students or teachers under contract. Six wanted hospitality; six placement of children; seven relief; five counseling; sixty-two wanted affidavits.

There was considerable discussion concerning just what is an affidavit, and what it entails. It is hard to give an exact answer, since it is very much a tailor-made article, prepared to fit each case as it comes along. It is a promise that the immigrant in question will not become a public charge. Income, therefore, must be adequate to indicate to the consular office that the affiant could actually support an added person through vicissitudes as well as through good times. Documentary proofs must be given—photostated copies of insurance policies, tax returns, and bank statements, together with affidavits of employers concerning the stability of employment. There must be evidence, too, of the interest of the affiant in the person for whom he is signing, and documentary proof of good character from persons of standing in the community. It is not a simple matter, preparing an affidavit, and anyone interested in offering this sort of assistance had better write to the Refugee Committee, American Friends Service Committee, 20 South Twelfth Street, for details of the procedure. But for anyone in a position to do so, a greater opportunity for service could hardly present itself. It is the only doorway out of agony for many thousands of persecuted people.

These problems from Germany or Spain, which came before the Service Committee in February, will continue to perplex it in March with their infinite complication of detail. Yet beneath all this complexity, a deep simplicity of concern exists, giving meaning to that detail, a concern for the freedom and sanctity of the human spirit—beyond all divisions of race or creed. If, during the reports and discussions, external considerations predominated, in the silence that hemmed in each session the eternal significance triumphed over the temporal. Here was a vital expression of the faith, as well as the practice, of the Religious Society of Friends.

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How It Seems to Us

REFERENCE is frequently made to the enthusiasm and fanatical zeal with which certain foreign "isms" are proclaimed and served by their adherents. Why not an equal devotion to our system of government, to our religion, we are asked. Strongly as we may be committed to our institutions, long familiarity with them may dull our sense of crusading elation, to say nothing of their weaknesses and limitations which we recognize. Take our church work for example. However strongly we may believe in it and for what it stands, it is sometimes hard to maintain in it a high level of zest. We often wonder how travelling ministers and lecturers deliver the same sermons and addresses, time without number, and continue to do so with convincing enthusiasm. The late Russell H. Conwell gave his famous "Acres of Diamonds" lecture six thousand times and was going strong to the last. How could he do it? Perhaps Forbes Robertson, the great English actor, gave the answer. After having appeared in two thousand or more presentations of "The Passing of the Third Floor Back," he was asked how he could still give so amazing a performance in this, one of his greatest roles. He replied: "If I ever lose my sense of the deep meaning of the lines of the play or my enthusiasm for the delineation of its principal character, I shall leave it forever. The lines were as fresh and meaningful to me last night as they were when I recited them twenty or more years ago." Retaining the *meaning* of what we are about—that's the crux of the matter. If we can do that, even amidst the sameness and routine, our enthusiasm need not waver.

We doubt whether there has ever been shown such universal interest in the election of a pope as in that of Pope Pius XII—interest outside the Catholic Church itself, we mean. This was due largely, no doubt, to the unusual tensions in the world today, and to the inevitable relationship which the head of the Roman Catholic Church bears to them. Appreciation of the character and service of the late Pope Pius XI, and a deep concern that a worthy successor might be chosen, doubtless had its effect. That this hope was realized in the elevation of Cardinal Pacelli, was promptly indicated in his precedent-breaking message to the world in which he dedicated his reign to the cause of peace. "We invite everybody," he said, "to peace of conscience, tranquil in the friendship of God; to peace of families, united and harmonized by holy love of Christ; and, finally, to peace among nations through mutual, brotherly assistance, friendly collaboration and cordial understandings for the superior interests of the great human family under the watchfulness and protection of Divine Providence." The "catholicity" of the new pope was manifested in the inclusiveness of his prayer and blessing in which he named those without as well as within the Catholic Church. If we correctly sense the spirit behind the words, it is an earnest that the fellowship of believers will be strengthened through the personality and administration of Pope Pius XII.

For addressing an article four years ago to his fellow pacifists on the subject of war resistance, a conscientious objector in France languishes in a Paris prison. Our government has recently been caught selling bombing planes to France to help save French democracy! What kind of democracy, forsooth? Another evidence this, that democratic ideals and a military regime are altogether incompatible. And let us repeat—the British and French governments are not arming so furiously to save democracy, which they are prepared to sell down the Mediterranean, but to save their imperial skins; while Uncle Sam, betimes, is preparing to defend his hearth and home—from the Japan Sea to the Straits of Magellan!

In speaking to a peace conference at Richmond the other day, Bishop Paul Jones of Antioch College said he is frequently asked as to whether he still maintains his pacifist convictions. (It will be recalled that his diocese was taken from him by the Episcopal Church for his refusal to support this country's participation in the Great War.) The implication of his interrogators is that developments in these dictator days have been such as to make the pacifist position untenable. It is true that within the past few years there has been a great falling away on the part of those who were not thoroughly and spiritually grounded in the pacifist principle. On the other hand, many have been strengthened in their convictions by withstanding the storm which

rages. Note the statement issued last week in which one hundred leading Protestant clergymen and laymen of the country joined in refusing to sanction or participate in any war, condemning war as "a denial of the way of the Cross." In the event of persecution by the "Caesars of our day," the statement called upon the Church "to enter into deeper fellowship with that Church which refused to serve in Caesar's armies, and to invite into its unbreakable spiritual community the men and women of all lands who pray night and day for peace." It is no time to retire to the cave of despair, feeling that no others are left who have not bowed to the demands of force.

It is very heartening to find some of our great metropolitan papers speaking out so decisively against the mad measures for "defense" being urged by the government. In commenting upon the pressure brought upon Congress by the military services to impose several restrictions on the printed word in order to suppress "subversive agents who are interfering with the national defense program" (creating disloyalty among soldiers and sailors, in short), the Cincinnati *Enquirer* says: "If they cannot be held faithful to our democratic system without the sacrifice of free speech and free press, neither can the citizenry as a whole. And if we cannot keep the loyalty of our people within the framework of liberty, there is no point in keeping that loyalty. It is not worth while to preserve a democratic government by denying the liberties on which democracy is based."

Our master military minds must have inferred from the furor caused by the fictional attack from Mars that they can scare the American public into anything. Maybe they can. Witness the whispered secrecy over the alleged horrifications revealed in the meetings of the Military Affairs Committee; also the hair-raising stories of the new German bomb that will kill everybody within a quarter of a mile of where it strikes, etc., etc., ad nauseam. On the background of such undemocratic and reprehensible tactics, the Administration and the State Department oppose the war referendum proposal as limiting their direction of foreign relations. They give plenty of evidence that they need limiting.

Let's Streamline the Underground Railroad!

By Stanley Hamilton

ONE hundred and twenty-four years ago there lived in Wheeling, Virginia, a young Quaker named Benjamin Lundy. He had settled there, apprenticed to a saddler, and had learned the trade of a leather worker. Born in New Jersey in a Quaker community, he had probably heard his people talk about John Woolman, his travels and his successful efforts against slaveholding among members of the Society of Friends. In the early seventeen-hundreds slaveholding was quite respectable throughout the Colonies and members of all religious groups were guilty of it, Quakers included. Woolman, convinced that it was a serious wrong, began, alone, an effort to abolish the practice among Friends. Working tirelessly he visited Friends meetings and communities along the coast and down into Virginia and Carolina, speaking against slavery and gently persuading the owners to free their slaves. He hated slavery, but he found no place in his heart for hatred of the misguided people who held slaves. So great was the strength of character of this man that many yielded to him, freed their slaves and helped them to establish themselves. It took a long time, but the effort thus begun by John Woolman abolished the practice of slave holding amongst Quakers. From the scene of New Jersey Quakerdom came Benjamin Lundy to Wheeling. He saw slavery as a going concern in Wheeling, and it was abhorrent to him.

In 1815 his feeling against slavery became so strong that he could no longer live where it was practiced and Benjamin Lundy left Wheeling and settled in St. Clairsville, Ohio. He went forth with an idea and a faith. The idea was that all men should be free. The faith was in him that God would help him to do something about it. Consider his method. Did he plan to organize revolt among the slaves? Certainly not. He planned to use the force of ideas spread at first from person to person by word of mouth and later the printed word—handbills, tracts and newspapers. Slowly he gathered about him a few others who believed as he did. With five others he organized in St. Clairsville the first Abolition Society in America: six people who were going to do away with slavery without the use of force. They were going to use ideas and education alone. It sounds rather ridiculous, doesn't it? But they were a persistent group. They added others. They studied the problem of slavery. They organized other small groups. They began to write for the papers. At Mt. Pleasant, Ohio, Lundy began to publish a little newspaper devoted to the cause of Abolition. Lundy traveled to the East, to Boston, Tennessee and Texas—always working for the Cause and using the method of education. The Boston Abolition group was inspired by Lundy, but after a time they grew impatient and their statements became strong and tended toward the violent. They rather abandoned the slow, peaceful method of John Woolman and Lundy. One of the causes of the Civil War was the impatience of the Boston group and their intemperate words. These were resented in the South and caused a natural reaction.

One method used by the Abolitionists was that of the Underground Railroad. Once slaves had escaped into free territory they were sheltered and aided in their efforts to get on into Canada. This was done in spite of Fugitive Slave Laws which forbade aid to the slaves and demanded that they be arrested and returned. All this in the years before the Civil War. That was a long time ago and it is perfectly safe, now, to approve. Many an elderly Christian of today gets a vicarious thrill from

telling stories of the Underground Railroad. Much of the aid to the slaves, indeed, most of it, came from respectable people, otherwise law-abiding, many of them active in the church. Why did these people take risks and break the law in order to help the fugitive slaves? Obviously, because they sensed a great human need which, for them, outweighed the law.

Without doubt those were thrilling and trying times. But the times in which we are living are also thrilling and trying and there are thousands of fugitives. . . . refugees who are looking to us for help. Those refugees who are fleeing from the dictator countries join our own unemployed and industrial refugees in compelling appeal.

What can we do about it? Where is the modern, moral equivalent to the Underground Railroad? Is the task too great for us? What do these refugees, industrial and foreign, seek? They are united in a common desire for freedom and security. No more. But how can we help? Generous and warm hearted people are taking refugees into their homes and helping them until they can become established. This is a splendid gesture, possibly an equivalent to the Underground Railroad. These efforts to help are not too easy. The whispering of gossip and propaganda and the loud screaming of radio demagogues have aroused racial feeling and a questioning of our present immigration quotas. In the language of these trying times, can we take it? Our grandfathers had to take it, in plenty.

Let us turn now to the present and consider our own industrial refugees. What has happened to thousands of them? Here is an instance. On December 15, a great new steel plant was opened in the Pittsburgh district. It is a very giant of a mill, modern, even to air conditioning. It is the last word in steel making. The next day workers in a plant along the Ohio, owned by the same great company, received notice that their jobs would taper off and finally stop on March 15, when the mill would close. A call at the home of one of these workers the next day found the man and his wife almost overcome with despair. Thrifty and industrious, he had been a good worker and had been employed at this mill for years. He is now cast out, an industrial refugee. True enough, he is free. He may seek other employmemnt. Where shall he go? Can we suggest any sort of security to offer this family?

In one eastern Ohio county with a population of a little more than 90,000, some 6,000 lost their jobs in the first six months of 1938. Some secured other employment, but not many of them. For ten years this trend has been developing. People have been, on the whole, remarkably patient. Will they continue to be patient? Will they become dull and apathetic or bitter and violent if the present trend continues? If there is some light on the horizon they will seek their own way out. Can we help them by setting up some experimental beacon lights?

The homesteads set up by the government in the last six years were such lights. Arthurdale was one of these. Some of these lights have burned rather dimly, at times, to be sure. The Quaker settlement for miners, Penn-Craft, near Brownsville, Fayette County, Pennsylvania is a very helpful beacon. The Delta Cooperative Farm for sharecroppers at Rochdale, Mississippi, is such a light. Others are needed in other fields.

Many earnest and thoughtful people are insisting that our industry should be decentralized wherever possible. The industry should be broken up into smaller units and scattered out where it can serve the people rather than that the people should be gathered together and broken by the needs of the industry. Social progress, yes, even business efficiency might be better served by smaller industrial units. Henry Ford is one who believes this. Can we work on both problems at once? Can some experimental beacon lights be set up along these lines? Can a few refugees with like skills—leather workers or toy makers, possibly—be brought into a small community where decent housing may be found or built and where small tracts of land may be had for gardens? Along with the foreign refugees we might train and put to work a like number of our own unemployed, industrial refugees.

Let us consider another point. Possibly Herr Hitler has offered us some very real help in one of our gravest domestic problems. Many of the German refugees are skilled artisans and craftsmen working in lines that are not commonly produced in the United States. Some of these very workers have been employed in Germany and what was formerly Austria, producing goods for the American market. Some of the best of our toys came from Germany. Fine quality, hand-made leather goods from Vienna supplied our great department and specialty stores. Cameras, lenses and photographic equipment came from Germany in great quantities. Along with the hundreds of exiled workers, Hitler and Goering are exporting dozens of managers and proprietors. They may have to leave their shops and tools and resources in Germany, but their brains and their courage will come with them. They should all be welcome here, for it is quite obvious that we have need for new skills and for all the courage and good will and brain power possible if we are to help our people solve the problems that face them.

Records and reports from Holland state that refugees have set up and are now operating in that country many small industries employing from five to one hundred people. These little industries have given employment, not only to refugees, but to 10,000 Dutchmen as well. A report issued by a member of the British cabinet states that small refugee industries in England now give employment to about 7,000 English people who would otherwise be without work. Thus, the experience in these two countries would indicate that the refugees can not only look after themselves, but that they can help thousands of idle people to find new jobs.

Can a few experiments be undertaken, carefully, with small groups in well chosen locations? Are the church people of today interested in helping with such an experiment? Any such scheme would take careful planning and lots of patience, of course. And there would be some risks. There would be plenty of ridicule. Racial prejudice and inertia would be great obstacles. Our forefathers helped the fugitive slaves. At least some of our forefathers did. Others were afraid of ridicule and were hesitant.

Over against the obstacles and possible risks of any such venture as suggested should be weighed the gains. Here is a chance to put our sentiments, religious idealism and emotions to work at something very practical. Some few families can help directly. Most of us cannot do that much. It is quite plain that all of us who are employed regularly do have a social obligation to our own people who are without work. Can we get together on a scheme that will provide freedom, shelter and dignity for the refugees who have suffered so much and for our own people who have been so patient under the black plauge of unemployment, poverty and despair? Can we offer a plan that may be a beacon light showing the way to a solution of some of these problems?

The essentials for such a plan would be: decent housing in small or semi-rural communities where the people could have access to garden lands; useful employment in a small industry producing goods in lines that will not compete with other workers or industries in the same sec-

tion; development of a market for the goods produced; employment of at least an equal number of our own people who are now unemployed along with the refugees; training the families to make the home a unit of production for the goods, food and clothing needed by the family.

All of this would take money and energy, time and patience and an understanding of the problems of adjustment. Friends who are not able to sign an affidavit for a refugee could work through the Refugee Committee on such a scheme, helping to bear the cost of supervision, placement and adjustment. Can we streamline the Underground Railroad and bring it up to date? Can we use the method of John Woolman and Benjamin Lundy as we work together against the curse of unemployment and poverty? Can we, with malice toward none, unite in a creative campaign of good will, tolerance, patience and love?

Shadyside, Ohio.

Refugee in Egypt

By G. Raymond Booth

Then he awoke and took the child and his mother by night and took refuge in Egypt.—Matt. 2 - 14. (Goodspeed)

JESUS was a political refugee. Moreover he was a baby refugee—indeed, a Jewish refugee. Even more tragic is the story of the slaughter of the Jewish innocents whose parents did not or could not awake and seek refuge in the night.

Only ten verses tell the whole story of the flight, the residence in Egypt, the slaughter at home, and the return of the exiles, again by stealth. But what a story one reads between the lines!

One sees "the fox" ruling by whim and caprice, feeling insecure because of his own background and life, a coward at heart for all his bluster. Herod—Idumaean, Philistinian, Jewish—holding his position by his wits, seducer of his brother's wife, interfering with religion, could take no chances with wise men and babies. Wisdom and love have no place in dictatorships. They must be destroyed or deported.

And what a delight was Egypt! We point to her ancient civilization, and materialists that we are, speak with awe of the physical splendor which once was Thebes, Luxor, Karnak, and Memphis. The wonder of Egypt was in tombs, and golden caskets, and pyramids. In recounting the glories of Egypt shall we not remember that her doors were open to political refugees two thousand years ago? Even then her civilization was old. She had learned many centuries before that a political refugee (via slavery) could be a great boon to her. Had not this enslaved political refugee devised, in advance of a depression, an economic scheme to tide them over?

A few days ago a letter came into my hand written by a Nordic (?) German who had slipped across into Switzerland, perhaps by night, to post it where censors do not live. He wants to leave Germany, or in any event get his children out. His children have committed no crime. Neither has he, but he has been indiscrete. When the five little Jewish children were sent home from the village school, for no reason other than that of being remotely akin to that other little political refugee of two thousand years ago, he had taken them into his home and taught them the three "R's," plus English. English, because of course when and if they got out of the German night, they would go to an English speaking country. Yesterday three families all asked me to find them a refugee child to adopt. Yesterday the word came from Ottawa that my non-Aryan doctor friend in Rome cannot come into Canada, even with large financial guarantees here. Last Sunday a Jewish Rabbi in Buffalo broadcast an address on the Quaker refugee work. It was embarrassingly laudatory.

But are we as civilized as the Egypt which received the Christ child refugee? We ought to be. Both the United States and Canada are countries of political refugees. English Puritans of New England, Scottish crofters of Glengarry, Irish Catholics of New York, and Irish Orangemen of Ontario, Moravians, Huguenots and Mennonites from the Continent—these and scores of other groups have come to work and worship in quietness and confidence.

Nor should we forget our own Quaker history. We too have been political refugees. Perhaps we have forgotten how our spiritual ancestors suffered under Cromwell, under the Restoration, under the Puritans, and under the slavery-ridden Carolinas.

Furthermore, we are not clear of making political refugees on this Continent. The story of Evangeline and Gabriel, immortalized by Longfellow, is a sad and needless blot on the history of Canada. The treatment of loyalists and the more uncompromising Quakers by the victorious revolutionaries in the United States is still remembered north of the 49th parallel. Negro refugees north of the Mason-Dixon line and on into Canada are constant reminders to the sensitive of our own uncivilized past.

Perhaps in the light of our own history we shall not be too positive in our denunciations of present-day makers of political refugees. Too often we exhaust our moral enthusiasms in such procedure. It is easy, costs nothing, and is a way of escape from responsibility. Positively, we can lavish our affection, intelligently, and effectively on the victims. Inasmuch as we do it to "one of the least of these" we may come to know more of the Christ whose own boyhood was seared by undeserved persecution and who rose above it to be the Savior of mankind.

Toronto, Ontario.

Must Cultivate Open Mind

By Rabbi Edgar F. Magnin

IF THIS country is to continue to grow intellectually, to retain democracy and to survive as the greatest political experiment in the world, we must break down every vestige of bigotry and hatred. These primitive feelings are not only a menace to the minority groups, but what is more important, they are a menace to America's freedom and future.

We must cultivate in our children an open mind. We must teach them the beauty of all countries and civilizations. We must impress upon them the contributions of all nations to the greatness of this land and the richness of civilization. We must encourage them to learn languages and to read authentic books on travel and to interpret history in such a way as to appreciate the greatness of other peoples. This will not make them less patriotic. A man does not hate his mother because he loves his wife, and one may be loyal to his own country without holding a contempt for other countries. As a matter of fact he is likely to appreciate his own country more, and the ideals for which it stands, when he is tolerant of other lands and other countries.

"Home of Sweet Singers"

By Louis T. Jones

FROM the earliest colonial day to the present, the Friends, as a religious society, have been actively at work for the social and spiritual uplift of the American Indians.

Even before George Fox set foot on American soil, the Quakers of Massachusetts and Rhode Island had much to do with the keeping of the peace with the Indians. On his first trip to America in 1671, Fox travelled through New England, New Jersey, Virginia, and the Carolinas, administering to the Indians, and they to him, everywhere. At times, as he declared, "We lay in the woods by a fire, and sometimes in the Indians' wigwams or houses," preaching the gospel message and sheltered from the cold.

But then, as now, there was no such Indian social center as may be found on the far away Pacific Coast, to which the members of all tribes might gather for social and religious intercourse. Under the efficient management of Myra Esther Frye, a full blood Kickapoo, such a center, called the *Lowansa Teepee*, is maintained in Los Angeles, California, largely through Friends' contributions, with doors kept open as wide as the wind to all who desire to come under its shelter.

In the Indian tongue, *Lowansa Teepee* means "Home of Sweet Singers." William P. Wilkerson, retired president of the Grand Council Fire of the American Indians, has declared that this social service center is the only one of its kind in the whole of North America. Here Cherokee joins hand with Navajo, and Creek with Ute, in free social intercourse, unabashed and unafraid.

High on its hilltop, *Lowansa Teepee* looks down upon the tangled thoroughfares of this far-western metropolis of more than a million and a quarter souls, in all the serenity of "grand isolation." To the north stand the lofty Sierre Madre Mountains, and to the west the placid waters of the Pacific Ocean. Here representatives of almost every Indian tribal group gather for that friendly contact so essential to human health and happiness.

As a social venture, *Lowansa Teepee* was founded in 1935 for the purposes suggested. No white person other than Mattie A. Gregg, Whittier, a Quaker, whom all call "mother," has any part in its activities, except by invitation. Here Indian artistry and native songs and pastimes, almost unknown to the whites, provide pleasurable social relief to those Indian youth who from many parts come flocking to this great industrial center.

Occasionally, a playful "war whoop" leaps from the lips of some innocent wanderer from the wilderness, only to be swallowed up like an echo from the past in the merrymaking of the present. Then, too, who could resist the genial winsomeness of her who presides—Eske-puck-a-sin-o-quah (Little Green Blackberry), better known to the casual visitor as Myra Frye.

With her deep rich contralto voice, this sturdy woman of the prairies has crossed and re-crossed the American Continent many times. Though excellent Indian voices assemble at *Lowansa Teepee* from time to time, she is the sweetest singer of all. Gifted likewise in choral leadership, her picked chorus of Indian voices is sought far and wide for their musical quality.

With rapt attention, those assembled at times listen with bated breath to the reading of the Scriptures, accompanied by thrilling romances and native adventure stories of the Indians' past. Lone Star (a Walipi), one of the most gifted trumpeters of the Great Southwest, from time to time sways those present with such compositions as Cadman's "Sky Blue Waters" and similar Indian melodies. On such occasions astonished heads may be seen to pop out from lifted apartment house windows to listen, while hearts long hardened by the city's strife are made tender again by those Indian rhapsodies that once wooed children of the desert wilderness to sleep.

As Lewis Meriam of the Institute of Government Research has pointed out, in the future "social and economic forces will inevitably operate to accentuate the migration of Indians from the reservations to industrial communities." This now is the marked trend of modern times. Heretofore, Friends' Indian work has been largely confined to rural districts, far removed from the hurry of urban life. But since practically seventy-five per cent of the general population—along with a proportionate amount of the Indian population—now lives in our cities, large or small, it may be well to turn our attention in such directions as a matter of policy. For two main reasons this seems to be true: first, the evidence is that the city, like a magnet, has peculiar drawing power for Indian youth; and second dislodged from home ties by the very nature of their school training, Indian youth naturally tend to drift to the city where work to some extent can be found. Again, in the language of Doctor Meriam, denominational activities such as ours "can render an invaluable service to migrated Indians in aiding them to become established in and adjusted to their new environment," so different from that found on the isolated reservation.

All through the great West may be found what are known as Indian "squatter camps," where, on the outstkirts of growing cities, discontented Indian families have located in the hope of finding productive work. Phoenix, Arizona, Santa Fe, New Mexico, Tacoma, Washington, and Los Angeles, California, comprise but a few of such centers. In this latter city alone, it is said, literally thousands of migrant Indians dwell, many of whom are homeless youth, subject to all of the exploitation common to city living.

A few years ago a survey was undertaken by our Federal Government of this "migrant Indian problem," the results of which clearly demonstrated this modern Indian need. As suggested, many of those who thus migrated have been of the younger generation. Often they represent returned students from the government schools who find that reservation life offers little toward self-advancement in the midst of our modern competitive age. But far too often, without the aid of such social centers as *Lowansa Teepee*, these migrants fall victim to those city influences which they are but poorly equipped to meet.

The genius of this interesting Friends' social center lies in the simplicity of its organization. In fact, it has almost no outward organization, except for its leadership. Out from the rich folklore and native amusements of those who attend, its program of activities is developed. After the informal Quaker way, each adherent is free to express himself, respecting only the welfare and will of the general group. Could George Fox pay a visit here, it is believed that he, too, would feel very much at home in the atmosphere of *Lowansa Teepee*. This interesting Quaker experiment, small though it is, gives promise of supplying another of those Friendly contributions to the Red Man's social welfare, untold in story or song. Its effectiveness, as an open experiment, may be observed, however, at its headquarters, 1140 West Seventh Street, Los Angeles, the "Home of Sweet Singers."

GIVE AND LIVE

Give of thyself, and give today,
To speed the gospel on its way.
The more one tithes for Christian giving
The more one has for daily living.

EMMA F. COFFIN.
Whittier, California.

LORD, TEACH US TO PRAY THE PERFECT PRAYER

By Charles C. Haworth

The disciples often observed Jesus in prayer. They saw it was a rich spiritual exercise and experience with Him. With a longing freshly awakened one day as they saw Him in prayer they came to Him with this request: Lord, teach us to pray. He gladly answered: When ye pray say; and then follow those well known words which we are calling "The Perfect Prayer." It is composed of seven petitions, the perfect number.

As one comes into the presence of the Omnipotent One, the hush of reverence comes over him and in silence he contemplates the Supreme Being. Then the simple, childlike greeting falls from his lips: Our Father which art in heaven. What feeling fellowship, what comforting confidence, what filial love are expressed in these words! God is a person, heaven is a place, He is near. Saturated with the divine presence the soul breathes forth its greatest desire: Hallowed be thy name. The supreme desire of a child of God is that his name may be regarded and treated as holy. A keen sense of pain is felt when that sacred name is taken on human lips in vain or profanely. His first request then as he is blessed by the divine fellowship is that his Father's name may be hallowed.

Continuing in reverent meditation and longing for the glory and honor of the Father he prays: Thy kingdom come. In these later years with the clash of competing earthly kingdoms perhaps we feel the need of a spiritual kingdom more deeply than formerly, and thus more heartily put our whole soul into this second petition. How our soul longs to see his kingdom come that the ungodly and anti-God activities of men may come to an end and that His dominion may be from sea even to sea, and from the river even to the ends of the earth; that the kingdoms of this world may become the kingdoms of our Lord and of His Christ!

As the child again waits in a silent fellowship — too precious for words — there steals over his consciousness the realization that for his kingdom to come there must be obedience to his will, and his prayer continues: Thy will be done, as in heaven, so in earth. He feels something of the outreach of infinite love and with a sudden inspiration he takes in the whole globe in his God-given longing: no land, no people, no individual is excluded. His vision sees a world that is full of the knowledge of the Lord as the waters cover the sea.

In this blessed fellowship with the Father, self has been forgotten. God has filled his soul. His honor, His kingdom, His will, have been his desire. As he waits it is brought home to him that he is a part of this kingdom, that he too has a place in the doing of God's will, that he is utterly dependent upon his Father and in simple faith he asks: Give us day by day our daily bread. Life is so full, so sweet in fellowship with Thee that we are satisfied and more than happy, with the simple necessities supplied day by day by Thy ever bountiful hand.

Three petitions, embracing the mighty outreach of a world-wide kingdom, have gone before. Three of a personal spiritual nature follow. In the very center of this perfect prayer is one request for the material comforts of life. May it be that Christ would teach us that in service for Him we should not neglect the physical needs of men in order that His kingdom may come and we all be fit subjects for His kingdom?

With this simple, all-inclusive request for divine care, the child again looks at himself and feels his spiritual needs as a part of this spiritual kingdom and prays: And forgive us our sins; for we also forgive every one that is indebted to us. The closer we come to God, the more we feel our unworthiness and the need of His grace.

Fear of temptation suggests itself and conscious of his own weakness the child cries, for he desires to be a fit subject of the kingdom: and lead us not into temptation. The Spanish Bible expresses it thus: let us not fall in temptation. Make us strong that we may not dishonor Thee.

The last of the seven petitions is a personal request for spiritual victory and safety: but deliver us from evil, or from the evil one. Only by deliverance from evil can we be safe and also honor our Father and be good subjects of His everlasting kingdom.

The Perfect Prayer is inspired all the way through by love to our Father, who is in heaven, and devotion to His kingdom. Lord, teach us thus to pray.

Salem, Oregon.

HELP FOR STEWARDSHIP COMMITTEES

The Layman Company, which cooperates with all denominations, will send for one dollar, to any committee or individual, on approval a package containing over 500 pages of pamphlets, bulletins, and tabloids, including three playlets, "The Scriptural Basis for the Tithe," and an account book; also a proposal for Ten Weeks of Tithe Education at so low a price that distribution to an entire church through ten weeks costs only three and a half cents per family.

When you write please mention THE AMERICAN FRIEND; also give your denomination.

THE LAYMAN COMPANY.
730 Rush Street, Chicago.

THAT MORNING OFFERING IN SPIRIT AND TRUTH

By Percy M. Thomas

The attitude of Friends toward certain methods used in gathering the contributions for religious purposes gives occasion for some consideration.

Some are so averse to any method that might give opportunity for the parading of one's giving that they object to any public offering. By others, the public offering is treated as a necessary evil to be approached in an apologetic attitude and voice, while to some it is merely the most convenient way to get the necessary cash to pay the bills.

It is possible that none of these attitudes is correct and that they may contribute a great deal to our inability to find adequate support for our work; by them we may lose much of the real character building value in true generosity.

Money Represents Life

When a man or a woman gives to society his time, energy and spirit in any legitimate vocation, he is entitled to a just compensation. In our western civilization it is generally expected that this compensation will be in the form of money, our legal tender. At the end of a day of labor some of a person's life has been converted into money and the person is actually carrying some of himself in his pocket. This knowledge should influence every person's attitude toward money; for money then ceases to be filthy lucre, but instead it becomes as sacred as personality itself. When we say a man's life is conditioned by his attitude toward money, we really mean that a man's life is conditioned by his attitude toward personality.

Consecration Desirable

We are hearing a great deal said these days about the lack of realism in the Christian life. There are very few places where a group of Christians can corporately approach reality in religion so well as in a public offering. Words spoken or sung may easily become a cheap substitute for reality. A comparative few are called upon to assume places of leadership in a meeting, but in the offering, even more than at an altar of prayer, where only promises are made, each worshiper can actually lay down his life. It should never be faith *or* works, but faith manifested *by* works.

A New Attitude Needed

The average congregation thrills at the sight of youth making a personal commitment of life to the mission field or the ministry, yet how lightly we pass over the constant giving of material goods by their friends who thus make it possible for them to be released for their Christian service.

Whatever form worship may take,

whether it be in song, praise, prayer, sermon or meditation, it all seeks to lead to a deeper appreciation of the goodness of God; that is, to strengthen our love for God. Now the very nature of love prompts the giving of ourselves to the object of our devotion and the true measure of love is found in the cost or value of the gift.

It is seldom that a minister brings his congregation to a higher mount of devotion than when he leads them to a joyful dedication of themselves in an offering that is a true expression of their "first love." Jesus saw in the public offering of the widow's mite and Mary's precious ointment some evidence of their love and publicly commended them for this, their expression of real devotion.

MAKING IT CONCRETE AND HUMAN

Careful observation and a little effort will be rewarded by bringing to light some incident or cause to which a portion of the regular contribution will go. Some of these would be aged ministers and missionaries, young people's work, temperance, peace, the work at the Central Office, missions at home and abroad, and particular portions of the home work. Let the human interest in one definite thing be mentioned in a few well chosen words. Then when the ushers are called to receive the offering let the dedication prayer be made with this particular thing in mind. By all means the minister must first let this need lie heavily upon his own heart.

One pastor has occasionally asked the congregation to read in unison the lines found on the Duplex envelope. This, however, should be done with a great deal or discretion lest it bring embarrassment to some.

Systematic and proportionate giving by every wage earner in the meeting should be a major concern of the pastoral committee and pastor. The great lack in the church today is not primarily the lack of money, but the lack of a genuine spirit of love and generosity manifested in the sharing of material things.

Richmond, Indiana.

UPWARD SWEEP

Oh! for the privilege of silence,
Wherein the abounding life
Is vibrant with the upward sweep of man.
Where now
The soothing presence of Thy Love,
Is hastening in him,
The perfect likeness of Thyself;
Where right and wrong, or good and ill,
Temper the essence of humanity,
Into fit dwelling-place,
For Christ Thy Son.

ARTHUR L. TRAPNELL.

Dublin, Eire.

GLIMPSES FROM MADRAS CONFERENCE

BY JEFFERSON W. FORD

As one reviews the Madras Conference of the International Christian Council from the vantage point of a month after its close, certain points stand out conspicuously in one's mind as high lights in a very impressive picture.

It was not a gathering in which speaking played a prominent part, but several addresses made a deep and lasting impression. Among these was the opening address of Dr. John R. Mott. One of many splendid things he said was: "I have learned from the Quakers that prayer is not a monologue, it is a dialogue. Not only do we talk to God in prayer, but He talks to us. Prayer is not complete until we have waited upon God, until He speaks to our needs."

The impressive thing about the inspiring address of Dr. Kagawa of Japan was the definite emphasis he put upon salvation by Christ as the only thing in all the world that can adequately meet the world's crying need in this day of its extreme anguish. Whether it be the need of individuals or of nations, Christ is the only hope, and we need no other. He is sufficient.

The first full day of the Conference was given to quiet meditation and prayer in preparation for the important tasks that were before us. The first message of the morning was given by the Bishop of Dornakal, an Indian Bishop of vision and of deep spiritual insight. One quotation from his address is: "You can do nothing apart from Christ, and Christ cannot do what he wants to accomplish apart from you."

It would be very profitable if I could pass on to you the full message of Professor Farmer of Cambridge. After quoting Eph. 1: 17-19: "The eyes of your understanding being enlightened that ye might know," etc., he asked, "How can we know?" and answered, "Take time to learn of Him. It is profitable to examine the darkness from which we have come; to humble ourselves before the mysteries of sin and redemption, of life and of God. Christ as prophet is the teacher, the bringer of truth to darkened minds. Christ is the wisdom of God, the truth of God. As great High Priest, Christ is He who reconciles man to God, makes atonement for sin and brings God's forgiveness. As the King, Christ is the conqueror of death; the ruler who not only rules but protects. These three offices of Christ should never be separated one from another. He is fully adequate for all our needs: the needs of this Conference, and of the world, in this time of its crisis."

There were over 450 delegates, from more than 70 countries, present at the Conference. One of its most enjoyable and impressive features was the real Christian fellowship with these choice spirits from so many parts of the earth, and the realization that we were all made one in Christ Jesus.

It was very heartening to see the earnestness with which the nationals from various countries stood so strongly for the Faith as it is in Christ Jesus. As an illustration, in one section, that which considered the topic of the Church and Evangelism, a delegate from Siam made a most earnest plea for the "power of the Spirit" as the great need for the effective evangelization of the non-Christians in these lands. One from China pleaded for the "Love of Christ to be shed abroad in our hearts by the Holy Spirit" who is given unto us. Then one from Africa united these two thoughts with "obedience to the Spirit," quoting Acts 9: 31: "They, walking in the fear of the Lord and the comfort of the Holy Ghost, were multiplied." He requested that there might go out from this Conference a strong call to the Church to return to full obedience in love and power, that she may be multiplied, as was the early Church.

The Conference was divided into 16 sections or groups. Each group considered and brought in a report on one of 16 topics. Besides these there were several other groups which considered special situations and conditions, as did the Africa group which considered three phases of work which concern us especially in Africa: polygamy, witchcraft, and the Separatist movements.

The first of these, polygamy, came by the request of churches in the Gold Coast. The entire group from all parts of Africa were united in the conviction that there can be no compromise on this question and no polygamy allowed in the Church.

All felt that we should not countenance any dealing with or practice of witchcraft in the church of Jesus Christ.

It was quite evident that Separatist movements are a menace to the work of God in practically all of East, West, Central, and South Africa. It was reported that there are now over 500 Separatist religious movements in South Africa of which the Government has taken account. Some of these are religious groups which refuse to cooperate with other Missions; others result from individuals in the native churches who are ambitious to become leaders, or are not willing to be obedient to discipline and restraint. It is hoped that there may be carried out a study of this menace that may be profitable.

During the first week the Conference was divided into eight groups which considered eight of the 16 topics; the second week the whole Conference was re-divided into eight other groups to consider the

remaining eight subjects. All of these groups prepared reports on the topics considered and these 16 reports were presented to the whole Conference sitting together during the third week of the gathering. The reports were criticised and the suggestions and criticisms taken into account in preparing the final report.

Besides the special group on Africa referred to above, there was a group meeting of those working in Moslem lands; another, of those working in Roman Catholic lands; another, of those at work in the Pacific Basin; one considered work among the Jews, etc. These special groups also prepared reports that were presented to the Conference.

It was a rich privilege to be permitted to attend this great Conference. We trust there will be results that will arouse the whole Church in all lands to fulfil the task still waiting, that our Lord may see of the travail of His soul and be satisfied.

DOWN-TO-EARTH BIBLICAL TRAINING NEEDED

As reported by Religious News Service, President William W. Comfort of Haverford College, in addressing recently a public meeting in Philadelphia, rapped the lack of religious education in public schools as being responsible for "droves of pagans."

"Spurious patriotism, in the form of high school cadet corps and girl colonels, has been substituted for old fashioned, down-to-earth Biblical training," Dr. Comfort charged. "Youth's appalling lack of spiritual and moral guidance is more threatening to democracy than war. We are headed in exactly the same direction as totalitarian States. Make no mistake about that.

"The state of our country is due to lack of individual religion. Youth, who have never heard the Word through no fault of their own, are crying for it. The blame rests with ourselves and our window-dressing committees.

"Internal demoralization is a greater danger to America than foreign invasion. We see signs of social and private immorality everywhere: divorce, suicides, intemperance and disregard for debts. These are indications of a serious national decay which has marked the fall of empires."

THAT TO YOU IS SIN

John Wesley's mother once wrote to him when he was in college: "Would you judge of the lawfulness or unlawfulness of pleasure, take this rule:

"Whatever weakens your reason; impairs the tenderness of your conscience; obscures your sense of God, or takes off your relish of spiritual things; whatever increases the authority of your body over your mind; that thing, to you, is sin."

RUFUS AMONG TEXANS AS A "NEW INSTALLMENT"

By George C. Hardin

On a summer's Sunday morning in South China, Maine, you may see cars of the "summer colony" join those of residents gathered around the meeting-house. Likewise, Friends and friends from goodly distances drive in "to hear Rufus preach," and several States will be represented on a single morning. To half the people there, he is "Cousin Rufus," whether cousin or not; many others, as the blacksmith and the mail-man, fondly call him "Rufus"; a few are awed into "Doctor Jones."

His followers are sometimes known to go to a foolish extreme to hear him. My wife and I often feel foolish when we start, but always thoroughly happy about it on our return. Last week we drove four hundred miles across Oklahoma and into Texas to hear him.

Two years ago Rufus Jones made an engagement with Southern Methodist University, at Dallas, for five lectures, beginning February 13, 1939. The present call of Judaism has caused him to cancel some engagements, but he felt he "should go to Dallas."

When five hundred Southern Methodist ministers attend a conference they expect lectures on "techniques." They were baffled when they heard Rufus open the conference by telling stories about Jeremiah and "New Installments of Life." Then and there he introduced a new form of homiletics into Southern Methodism. They had all obviously been schooled in the "three points and strong conclusion" sermon, the "one, two, three, bang!" type. And here was Rufus, supposedly lecturing, but actually telling stories, and of all things, not pressing the moral! And telling stories that aren't found in books, stories with ordinary adjectives in unusual places, quoting poetry from not even the bishop knows where—lecturing, preaching, without notes, without flourish, without homiletics. But who there did not feel, did not know, as Rufus stood silently for just a second, that underneath *are* the everlasting Arms? Who there, regardless of former discouragement and despair, did not find himself with tear-filled eyes and a "new installment of life"? My own mind wandered back to South China. Here is a man who preaches in the same way and on the same themes to a rural community in Maine, to students in Harvard, and to the most educated ministers of what we must admit is the most progressive denomination in the South.

Two other men were on the lecture staff. Dr. Edwin Lewis, of Drew, brought a tremendous supply of dogmatism and continental theology. Dr. Albert Palmer, President of Chicago Theological, preached splendidly on "Preaching to the Moods of Today." But throughout the week, Rufus kept the lead. The senior theological students arranged a special dinner with him. The School of Theology held a "Quaker Meeting." Professors and college girls vied with one another in escorting him to meals (and Rufus said he didn't see much evidence of scholarship on the part of the girls—as if that isn't scholarship!). Ministers asked him of the strange new "unseen world" which was so real to him, or how he manages to read so rapidly. Helen and I poured out our hearts on Friends' Indian work. He who was leader was our servant.

On Thursday night a special lecture was arranged on "The Quakers' Visit to Germany." Nearly one thousand people, the largest number of any session, turned out, and all were caught in the spell of the man "who talks with his feet." When he finished, some hurried to the front, urging, "Tell us more about this Friends Service Committee." As we lingered, we overheard statements such as—"That's the most unusual . . .", or "That's the greatest thing I ever heard," or "That man puts his religion to work."

Now these lectures had been somewhat solemn from their beginning. On Friday morning Rufus Jones was to speak on "The Heroic Aspect of Christianity." All were hushed. As Rufus, homely and natural, stepped up to the microphone and rested his hand on the pulpit, he touched off a spark that exploded a tremendous spontaneous applause. Five hundred ministers realized as one that they had found a "new installment" in the Kingdom of God.

Wyandotte, Okla.

PEACE POSTER CONTEST TO CLOSE MAY FIRST

The National Circulating Library of Original Peace Posters announces its fourth annual contest, offering 130 prizes valued at $525. Students of high schools and colleges of the United Satates are eligible to enter, using the subject, "The Road to World Peace."

Copies of a folder containing complete instructions and illustrating fifty-four outstanding posters are available at ten cents each or $5 per hundred. This folder also announces the cash prizes for the fifth annual contest.

At the rate of $2 per month, sets of 25 original posters, selected from previous contests and especially designed for organizations, churches and clubs, may be rented by responsible leaders willing to pay express both ways. The set weighs between 20 and 22 pounds.

Nancy J. Babb is Chairman of this organization and may be addressed at 140 North Fifteenth Street, Philadelphia, Pennsylvania.

TWO DAYS WITH FRIENDS IN COLUMBUS

As guests of Harlow and Olive Lindley, we spent two busy days, Sunday and Monday, February 26 and 27, among Friends at Columbus, Ohio. On Sunday afternoon we attended a meeting of the North Columbus group of Friends, composed largely of Friends connected with the University. It holds its meetings at the Wesley Center for Methodist young people attending Ohio State. Some rather recent accessions through convincement have substantially strengthened this independent meeting which already included a good nucleus of seriously concerned Friends. This was at least the fourth time we have met with the group, with which we have come to feel thoroughly at home. After we had given, by request, some of the high points of the annual January A. F. S. C. meetings in Philadelphia, Albert Martin, who was in and about Columbus for several days, spoke on phases of the German refugee problem.

That the North Columbus group constitutes a real-for-sure Friends meeting was demonstrated by the way in which Friends lingered after meeting and visited. From the Wesley Center we went with our host and hostess and several other Friends to the apartment of our former secretary, Lois Hiestand, where we had a delightful visit over one tea cups and cakes.

For the Lindleys and us, the day was rounded out as guests of Miss Carolyn Bradley, an Earlham graduate, a member of the Fine Arts Faculty of the University, and an artist of distinction. Having spent two summers in Guatemala, she entertained us with moving pictures of that picturesque land and its people, taken by herself.

Monday morning we went to the fine museum maintained by the Ohio Archaeological and Historical Society on the University Campus. As Secretary, Librarian and Editor of the Society, Harlow Lindley, is a key man in the organization, just as for so many years he was a key man on the Faculty of Earlham College. Lois Hiestand is doing a much appreciated work as his secretary.

Professor Raymond E. Mendenhall of Otterbein College at Westerville, who with his wife and young daughter had attended the Sunday afternoon meeting, returned on Monday for a conference, and after lunch we talked Five Years Meeting, particularly from the angle of the Board on Prohibition and Public Morals of which he is chairman.

The rest of the afternoon was devoted to a conference of those who are promoting the Mt. Pleasant Friends Memorial project, and was attended by Lewis and Elizabeth Lupton from Mt. Pleasant, by Harry Clark and other interested Ohio Yearly Meeting Friends of Columbus and by members of the staff of the Ohio Archaeological and Historical Society, which is eagerly cooperating. Plans were discussed whereby American Friends may be brought to a better understanding of the significance and appeal of this important enterprise. Strongly committed to it ourselves, readers may expect to hear more of it in coming months.

W. C. W.

A REMARKABLE REUNION IN ENGLAND

James A. Coney, Superintendent of Evangelistic and Church Extension work in the Yearly Meeting of Friends for New England, returned with his wife and two children the middle of January from a visit of some months in their English home land. Their friends have been interested in hearing of a remarkable family reunion in which they participated, as we believe our readers generally will also be.

Its occasion was the sixtieth anniversary year of the marriage of James Coney's parents. His father, eighty-three years old, is a retired railroad engineer, a "teetotaller" and a non-smoker. Since the age of six he has been a cornet player and during the celebration accompanied some of the "youngsters'" songs. His mother is eighty-two years of age.

James Coney is one of fifteen children, nine sons and six daughters. All members of the family were present at this reunion, totalling sixty persons including the fifteen children, sixteen grandchildren and two great-grandchildren.

The celebration was held at the Royal Pavilion in Brighton. This Royal Palace was built by King George IV, and is of Indian architecture. Queen Victoria sold it to the town after removing the furnishings. Queen Mary however has restored them and the Palace today is a center of attraction, where many important national conventions and conferences are held. The wedding ceremony was held in the North Drawing Room. In celebration of the occasion a two-tier wedding cake was provided, on top of which was inscribed, "Coney Reunion."

Since his return, James Coney has been interesting his friends in New England with the moving pictures he took in his home land. His parents had never been to the "movies" and he had the unique pleasure of showing them their first moving picture in which they saw themselves on the screen. On that occasion another film was also shown; this one being lent free by the L. M. S. Railway in honor of this veteran worker and his equally wonderful helpmeet.

REGIONAL CONFERENCES IN INDIANA

Under the indefatigable leadership of W. Perry Kissick, Chairman of the Indiana Yearly Meeting Peace and Service Committee, an excellent series of regional conferences was conducted during the first week of March in the Yearly Meeting. Regional centers at which all-day and evening conferences were held were: West Milton and Van Wert in Ohio, and Carthage, Fairmount, Richmond and Winchester in Indiana.

Outside speakers who contributed so richly to the success of the week's efforts were Warren Mullin of the National Council for Prevention of War, Washington, D. C.; Homer L. Morris and E. Raymond Wilson of the A. F. S. C. Offices at Philadelphia; Bishop Paul Jones of Antioch College and Edwin Palmer, pastor of the Peoples Church at Kalamazoo, Michigan. Jeannette F. Stetson, Acting Secretary of the Mid-West Office of the Service Committee at Chicago, did a fine piece of work in exhibiting literature on the subjects discussed.

"Some Pacifist Answers to a World of Aggression," was the main theme of the conference. Conflict elements inherent in our economic system were presented with particular attention given to trade barriers as a strong stimulus to warfare. Following the realistic appraisal of tension situations, remedies were suggested, including economic conferences, trade agreements, and cooperatives.

While economic questions were stressed in their relation to world conflict, always uppermost in the discussion was the question of the Christian's responsibility for meeting these problems on a spiritual basis.

Never have we seen the panel discussion method used to better effect than in the conference which the writer attended. Too often a panel discussion is one in name only in which a succession of speeches are made by panel members. In this case however a lively running discussion back and forth into which some one from the audience would occasionally break, made the consideration exciting as well as illuminating. If such presentations could become general, peace conferences would become very live affairs.

MISSIONARY EDUCATION INSTITUTE

Announcement is made that the Tenth Annual Missionary Education Institute will be held at Indianapolis May 1 to 3 at the Third Christian Church at Broadway and Seventeenth Street. This institute serves the area included in the states of Indiana, Ohio, Illinois, Kentucky, Michigan and Wisconsin.

Our Forum

THE "MYSTERY MAN" IN LONDON

Editor, THE AMERICAN FRIEND:

Many Friends in America know that Daniel Oliver is in London helping in what way he can in the difficult problem of Palestine which is being attacked at the conference between the government, the Arabs and the Jews. Naturally, it was not generally known in London that he was there, but finally he was discovered by the newspapers and was immediately dubbed the "Mystery Man." The *Daily Sketch* states that although few people in England have ever heard of him, "Daniel Oliver, a 70-year-old quiet Scottish missionary anxiously watches the moves made by both sides." After stating who Daniel Oliver is and referring to his work in Syria, they go on to say "if a solution of the Arab-Jewish problem is to be found, it will probably be with his help and advice. Few men understand the Arabs as he does. They regard him as their friend; he shares their confidences. The Arabs consider him an unselfish friend of all races." The *Manchester Guardian* also referred in very kind language to Daniel Oliver's efforts for the Arabs whom he loves so well.

Daniel Oliver must be quite amazed in being referred to as the "Mystery Man," for in the fifty years of his experiences in Syria his life has been an open book, quiet, confiding and upright, and that is why he is in London today.

B. HUBERT COOPER.

Philadelphia, Pa.

JOHN BARLEYCORN ON WAY OUT

Editor, THE AMERICAN FRIEND:

Order ye the buckler and shield, and draw near to battle.—Jer. 46: 3.

That seems to be the thought of Christians — and many outside of the churches — respecting the liquor traffic in the United States. Americans simply will not stand for it, judging from newspaper reports from various parts of the country, one State proposing one kind of restriction and another State proposing something else. "Old Taylor," "Paul Jones," "Old Quaker," "Old Grandpa," and all of the other oldsters, together with our young culprits, "light wines and beer," are definitely on the move—into oblivion.

Out here in California 40 or 50 bills affecting liquor selling are before the State Legislature. Most of these relate to proposed changes in the state alcoholic beverage control act. One of the outstanding proposals is that all persons would be obliged to buy an identification card from the State before they can make a purchase of liquor. Control of advertising, banning billboard advertising, liquor window displays, sales of liquor and beer in food stores and cafes, licensing of bartenders and creation of "dry zones" around school houses are also among the changes proposed in the liquor laws of this State. Another bill, which the members of the W. C. T. U. are interested in seeing passed, would prohibit unescorted women from entering cocktail rooms.

What can we, as Christians, do about the flagrant abuses of the liquor traffic? Pray and vote and write letters of protest to the members of each state legislature, to the congressman from your district and the U. S. senators from your State; and to the local mayor and councilmen, and to the members of the county supervisors. These letters should be written in a courteous style, showing how the liquor traffic is demoralizing the ones who drink, and asking each to work and to vote to bring back an improved Prohibition law.

I am surprised that such a large percentage of liquor drinkers are young men and women. The liquor traffic is a cruel hoax on the youth of our Nation. The young man or young woman who takes his or her first glass of liquor at a social party is "playing with fire." It is just as dangerous as a snake. Don't touch it!

HENRY RISING.

Los Angeles, California.

THUS WOULD NATIONS ANNIHILATE CUSTOMERS OF THE FUTURE

Editor, THE AMERICAN FRIEND:

From April to August last year an unnamed great European power has been secretly controlling the flow of munitions which go through the Suez Canal from European ports to ports in the far East. The *Manchester Guardian* of Denmark, *Fyns Venstreblad*, says that there can be no doubt about the authenticity of the secret protocol, which is a result of this five months' check-up.

According to this control a steady stream of munitions and war material pours through the Suez Canal from Europe to the Orient. In the five months' period, 105 ships were checked. Of these 39 were British, 16 French, 15 German, 15 Dutch, seven Danish, six Russian, two Swedish, one American, one Italian, one Greek, one Spanish and one Norwegian. They came from Gothenburg, Sweden, Hamburg, Bremen, Rotterdam, Antwerp, London, Marseilles and Odessa, and dropped their cargo of rifles, bullets, machine guns, bombs, airplane parts, etc., at Hong Kong, Shanghai, Saigoon, Singapore, Batavia, Yokohama and Vladivostok.

The protocol clearly proves that Germany, in spite of the Nazi-Japanese alliance, supplies a great deal of China's war-material; but it should be added that the German shippers divide their war-freight equally between Japan and China.

On June 18, 1938, the German steamer, *R. C. Rickmer*, passed through the Suez Canal fully loaded from Hamburg and Antwerp. In its bottom were, among other things, 58,000 pounds of big bombs for airplanes, 100 pounds of explosive materials, 8,800 pounds of powder, 17,000 pounds of rifles, 600 cases of hand grenades and 13,000 pounds cannon bullets. This load was to be divided between Hong-Kong (close to Canton—P. G.) and a Japanese port, after the government's "own choosing." When the cargoes of these 105 ships are added up, we are faced with an incredible amount of war material, airplanes, barbed wire, oil, etc. The United States is said to supply Japan with more than 50 per cent of *her* war materials.

Both Europe and America evidently believe in the "Open Door Policy" in the Orient, when the cargoes of goods are meant for the annihilation of the customers of the future.

PETER GULDBRANDSEN.

Berkeley, California.

FOR LIBERTY AT HOME AND ABROAD

Editor, THE AMERICAN FRIEND:

Because we are sure your readers are concerned for the cause of liberty at home and abroad, may we call your attention to the plight of Eugène Lagot, a War Resister, who is imprisoned in La Santé, Paris. This courageous man has often risked his life to secure mercy or release for men in the terrible prisons of the Balkans. Now he is imprisoned for publishing an article four years ago in *La Patrie Humaine*, in which he set forth the claims of War Resistance. He is accused of "provocation to non-submission of men called or recalled to military service or of young soldiers." *La Patrie Humaine* is a liberal, pacifist journal and Lagot was therefore addressing fellow pacifists and not soldiers or the general public.

However, apart from technical grounds, the far more important question of democracy itself is the issue. Here is a man of courage and intelligence who has dared to act as a free citizen of a free land. France has imprisoned him.

We urge your readers to write Mr. le Ministre des Affaires Etrangéres, Quai d'Orsay, Paris, France, urging the release of Eugène Lagot.

HAROLD E. FEY, for
Fellowship of Reconciliation.

Total abstinence has nothing to fear from any scientific test.

QUAKERDOM · AT · LARGE

Margaret R. Parker, for many years a member of our mission in British East Africa, has secured an appointment as nurse at the Vanderbilt University Hospital at Nashville, Tennessee. She began her duties there on March 6.

* * * *

Paul Foster, who with his wife, Martha Standing Foster and their baby son, is resident physician at the University Hospital on the Ohio State University campus at Columbus, has been appointed Head Resident in Surgery for the coming year. Paul is a son of DeWitt Foster, pastor of the Friends Meeting at Spiceland, Indiana.

* * * *

In the New York *Times* for Sunday, February 26, appeared an announcement that Harry N. Wright, Associate Professor of Mathematics in the City College of New York, has been appointed to direct the Summer Session of the College in 1939. In connection with the announcement appeared a picture of our well-known Friend, together with a recital of his academic career.

* * * *

Juan Guzman, Friends pastoral worker at Banes, Cuba, is conducting a weekly radio broadcast called "Evangelical Hour for Spiritual Growth." He says that through this broadcast the workers are reaching many persons who, up to this time, had known nothing of "these things." He has received a large number of testimonials reassuring him that this "seed-sowing" is not in vain. He hopes this effort may tend to increase the growth of the Kingdom in Cuba.

* * * *

"What do you know about the Quakers? Not as much as you should, perhaps, for they aren't given to publicizing what they do. But they are grand people, and the world is better off because of them, says author Nina Wilcox Putnam. You'll be surprised how exciting it is to read her story about people who are really good." So reads an announcement sent out by the magazine, *The Commentator,* in publicizing its contents for the April number. "People who are really good." (Hoot!)

* * * *

Religious News Service reports that the American Friends Service Committee is exploring the possibilities of sending a peace mission to Mexico, which project has been warmly received by Mexican officials. It is announced that if it materializes, the mission will be laid out along lines followed by the Committee for its voluntary work camps and peace caravans, and that approximately fifteen young people will work on a Mexican cooperative farm or irrigation project. They will also visit Mexico City for conferences with public officials.

* * * *

The genuine interest shown last Spring in the course of lectures on Mysticism and the Quaker tradition, delivered by members of the Guilford College Faculty, has encouraged the group to renew their offering this year. Accordingly, the first of a series of four addresses on the Founders of Quakerism was delivered before the Friends of High Point, on February 26, by President Clyde Milner who portrayed the character and ministry of George Fox. Other speakers who will follow are: March 12, Russell Pope on "The Barclays-Father and Son"; March 26, Dorothy Lloyd Gilbert on "Isaac Penington"; April 16, Samuel Haworth on "Minor Quaker Prophets."

* * * *

As reported in the February bulletin of Kansas Yearly Meeting, the graduate division established three years ago in the Biblical School at Friends University will be discontinued at the end of the present semester. The regular undergraduate work of the School will continue with courses offered by President Edwards and by Professors Edgar H. Stranahan and John D. Mills. Gervas A. Carey, who has been Dean of the Graduate School, will sever his connection with Friends University at the end of the academic year. He and his wife plan to spend the summer at the home farm near Fairmount, Indiana, following which they have no plans as yet.

* * *

As reported in the Boston *Herald* for February 10, a New England Friend, Lelia S. Marstaller of Brunswick, Maine, appeared before the Committee on Federal Relations of the Maine Legislature and made a spirited protest against the proposed establishment of air bases at Portland and Eastport. She opposed the proposition first, on the ground that it might result in disturbing our long maintained amicable relations with Canada; second, that since military bases are generally the objective of invading air forces, it would bring danger rather than security to the State; and third, that it would compromise Maine's reputation as a vacation land.

* * * *

In the London *Friend* for February 24 appears the translation of an article by Herr Alf Ahlberg, an eminent Swedish writer, which appeared recently in a Stockholm morning paper under the title, "Reflections on the Peace Prize." After arguing that Albert Schweitzer and Toyohiko Kagawa qualify well as recipients of the Nobel award, he raises the question as to whether this peace prize need be given to any single individual. "Ought it not be given to an institution or to a movement? Why not, for instance, to the Quakers?" Following this pointed query, Herr Ahlberg sets forth concisely the Quaker contribution to peace and good will during the past two or three decades. The recent award of the Bok prize to Rufus M. Jones and Clarence E. Pickett gives point to the suggestion made by the Swedish publicist.

* * * *

When over at Earlham College on business the other day, we glanced in at Goodard Auditorium upon a meeting of a youth conference of high school students from over the county. Seated on the speakers' platform was a rather striking looking man, who, upon inquiry we found to be Rabbi Abraham Cronbach of Union Hebrew College, Cincinnati. Although we had had some correspondence with the rabbi, we had never met him face to face. As it was intermission time, we strode to the platform and spoke to him. Immediately he began telling of Friends whom he, with us, calls friend, spoke of his summer term at Pendle Hill, and then as a climax, concluded enthusiastically with the announcement that he had just been accepted as a member of the Wider Quaker Fellowship! We remained to hear him give the young people a stirring address on the place of religion in life.

* * * *

Under the caption, "Although with Averted Eyes," Dorothy Thompson devoted her syndicated newspaper article for March 3 to Nora Waln's new book, "Reaching for the Stars," now appearing serially in *The Atlantic Monthly.* This book, as we said recently in these columns, is a stark portrayal of life in Nazi Germany as she found it during a continued stay in that country. The book would naturally attract the attention of Dorothy Thompson, who resided for several years in Germany as a newspaper correspondent. She refers to Nora Waln as "a Quaker bred in Pennsylvania; one of those gentle people dedicated to the Kingdom of God in this world whose strength of spirit has won

them the respect of all mankind." Dorothy Thompson speaks of Nora Waln's love for Germany and German people on the one hand and refers to her as one who "does not believe in violence at all, not even the violence of the word. Her nature and her religion compel her to give offense to no man. . . . She condemns nothing; she records." For these reasons, says the brilliant commentator, "she has written one of the most beautiful tributes to Germany and one of the most damning documents on Hitlerism that has come from any pen."

* * * *

Formation of a nation-wide organization to be known as the Non-sectarian Committee for German Refugee Children has been announced by Clarence E. Pickett, one of the co-chairmen, and who will act as Executive Director, pending completion of arrangements to secure the services of an eminent educator who will direct the project on a permanent basis. Heading the Committee are representative churchmen and laymen of all faiths, including Cardinal Mundelein, Governor Herbert H. Lehman of New York, William Allen White, Dean Helen Taft Manning of Bryn Mawr College and President Frank Porter Graham of the University of North Carolina. The immediate purpose of the Committee is to encourage the passage of the Wagner-Rogers bill which will admit to the United States 10,000 German children to the age of fourteen in 1939 and the same number in 1940—a bill that is endorsed by labor organizations, including both the A. F. of L. and the C. I. O., and by many eminent citizens, including Ex-President Herbert Hoover, who are urging that the United States give sanctuary to German children. If and when the bill is enacted, the Committee will assume responsibility of the placement of children in foster homes of their own faith throughout the country.

NEWS OF OUR MEETINGS

A conference of new and united meetings has been called to convene at Cleveland, Ohio, May 6 to 7 on invitation of the Cleveland Independent Meeting. Sessions will be held in Haydn Hall, Western Reserve University, 11118 Bellflower Road, Cleveland. Leslie D. Shaffer and Thomas R. Kelly are expected to be in attendance. Information regarding details may be secured of Mary E. Bradfield, 1249 East 89th Street.

* * * *

Seven new members have recently been received by Unadilla Meeting in New York Yearly Meeting—four by request and three by letters from other denominations. . . Unadilla Friends participated in the day of prayer February 24, the union service being held in the local Presbyterian Church. As has been the custom for many years this observance carried over into the following Sunday morning worship service in the Unadilla Meeting. . . Henry and Anna M. Vore have been asked to continue as pastors for another year.

* * * *

West Grove Quarterly Meeting (Western Yearly Meeting) observed the World's Day of Prayer with morning and afternoon sessions at the Hinckle Creek meetinghouse on February 24. R. Furnas Trueblood, pastor at Plainfield, gave an inspiring message on the theme, "Let us Put our Love into Deeds and Make it Real." About fifty were present. . . . West Grove local meeting recently enjoyed two weeks of evangelistic meetings at which some definite decisions for Christ were made among the children and young people. New spiritual heights were attained by many and the entire meeting was blessed by the inspiring messages of the pastor, Sarah E. Rayle.

* * * *

As part of a pre-Easter emphasis throughout all the departments of the meeting's work, eighty-two men, more than half of them non-members, came together for a men's supper and program at First Friends, Richmond, Indiana, on February 14. The women of the meeting cooperated whole-heartedly by serving a supper at cost. Men of the meeting handled the entire program. Ernest Borradaile presided; Verlin Hunt led the music and introduced two young men with instrumental numbers; Harry B. Reeves, chairman of the Pastoral Committee, spoke on "The Church's Fellowship and Christian Living"; John H. Johnson, chairman of the elders, on "Playing the Man in Relation to One's Family"; Irvin Stegall, a minister, on "A Man's Relation to Club, Fraternal Organization, and Church"; and the pastor, W. Bruce Hadley, spoke on "The Society of Friends as a Religious Home."

* * * *

At Winchester, Indiana, Quarterly Meeting on February 18, George W. Bird, Ira C. Johnson, Charles E. Hiatt, Ola Johnson and Adam Flatter spoke to the meeting of Ministry and Oversight on sending out the Friends' message to the world. Robert E. Cope of New Castle addressed the young Friends on their work in Indiana Yearly Meeting, while Margaret Collins and Marcell Thornburg talked on the rural church. Twelve ministers were seated on the platform at the opening of the devotional period of the business session. George W. Bird gave an impressive message on Stewardship from Cor. 6: 19-20. As Stewardship Superintendent, Ivan Marsh was chosen. Mary Hinshaw conducted the missionary program. It was announced that Franklin and Lillian Chant would leave Farmland at the end of the church year to succeed Fred McMillan in the Tennessee mission.

* * * *

Willard O. and Caroline Trueblood are spending the months of February and March holding meetings within the limits of Van Wert Quarterly Meeting in Ohio in Indiana Yearly Meeting. Percy M. Thomas is engaged in service during March in Baltimore Yearly Meeting. He is performing a combined service of spiritual ministration through inspirational messages and of strengthening local meetings in presenting a unified program of work, with methods and materials for carrying it on successfully. Both the Truebloods and Percy Thomas represent the Five Years Meeting and are expressive of its evangelistic concern and of its desire to be of practical service everywhere possible.

* * * *

Joy Ridderhoff, who learned the Spanish language while a Friends missionary in Honduras, Central America, is engaged in making phonograph records of hymns and spiritual messages in Spanish which will be sent to Central and South America, Mexico and to other Spanish-speaking countries which may desire them. She is one of several foreign missionaries who have been supplied by First Friends Church of Los Angeles during the forty years it has been in existence. . . . The meetinghouse is located in an area which produces a large per cent of child delinquencies and it is hoped that the "Toy Loan Library" which has been opened in its building will reduce this condition in course of time and will result in better deportment on the part of the boys and girls in the neighborhood. Helen Pilgram is in charge. . . . Harley M. Moore, Superintendent of California Yearly Meeting, conducted a series of evangelistic meetings here from February 12 to 19, which resulted in a deeper spiritual condition of those who attended.

A FRIENDS MEETING IN ENGLAND PICTURED

From our friend, Frederick B. Sainty, we have a "cutting" from a London paper, in which, under the feature, "The voice of London Town," its feature writer gave a picture of Hampstead Meeting for Worship as he saw it. As perhaps fairly typical of English meetings, it will be of interest to our readers, to some of whom at least one of the Friends mentioned, Rowntree Gillett, is known personally. The article follows in large part:

The clock is loud on the wall of this plain little hall in Hampstead. And some-

times there is a dull drumming of a car going up steep Heath-street and, sometimes, a short, optimistic chorus of birds in black trees we can see through the windows.

There are 44 of us at the service of the Society of Friends—Quakers as a judge called them in derision a long time ago. No altar, no vestments, no minister, no stained glass, no ritual; only a central table with a bowl of daffodils, a jug of water and a glass.

The Friends sit on chairs on four sides of the table. Some sit with tight-closed eyelids and some stare at the floor and some at the ceiling. The clock ticks on.

The Quakers' meeting has not changed since the gentle Elia wrote, "What a balm and a solace it is to go and seat yourself for a quiet half-hour upon some undisputed corner of a bench among the gentle Quakers." Except in dress; the young man next to me is in a green sports coat and flannels and the young woman opposite has a heliotrope hat and a heliotrope bouquet. Elderly women are in their Sunday best.

I sit in the silence and wonder if all the owners of Quaker names famous in commerce, Cadbury, Fry, Rowntree, Barclay, Lloyd, Hoare, Hanbury, Truman, Buxton, always kept their minds from stray, worldly thoughts in this timeless communion. . . .

A man with thin, white hair breaks the silence. He drops on one knee and prays aloud. Some of the Friends stand up and some lean forward shading their eyes. It is a calm, unemotional prayer which ends with a plea for succor for the outcast and persecuted. The clock ticks on for another five minutes.

The man who prayed—his name is Mr. Rowntree Gillett — rises to his feet and says that at the adult school that morning (it is held at 9:15 a. m.) they were addressed by a Jewish rabbi. He told them of the Jewish beliefs. Mr. Gillett outlines the address and then speaks of the refugees who have recently come to England.

"When one talks to them one finds that they are such good men, such beautiful people that one cannot imagine any country not being happy to have them," he says. He sits down and the clock reestablishes itself.

An old lady near me is writing notes in a small book. I expect her to speak, but she does not. A woman in brown sealskin coat gets up and tells, in a well-modulated, almost theatrical voice, the Bible tale of the slave-girl whose Jehovah cured the Syrian Naaman of leprosy. She tells it well; she points a lesson of faith and sits down.

The young man in the green sports coat also gets up and says a few sentences. His name, I am told, is Dudderidge. He is a physical instructor and he is an expert on canoeing. His wife, who is a doctor, follows with a brief prayer.

It is well after noon now. The clerk, Mr. Godfrey Mace, a young man, reads a pronouncement on National Service by the Society. It is moderately worded but it is an ultimatum. The Friends will not train in an effort to make "this country into a vast war-machine which will turn the national life away from Christ."

The service breaks up suddenly and there is a chattering. A middle-aged woman in a flower-trimmed hat welcomes me, a stranger. "I used to be a Presbyterian," she says, and invites me to sign the visitors' book.

On the steps of the hall I talk to Mr. Gillett. He is proud of the conscientious stand the Friends made against serving in the last war. "We had detectives watching this place," he says brightly, "and several Friends were arrested."

"I simply run the business side," says the clerk, Mr. Mace. It is his function to gauge the mind of a business meeting and embody it in a minute, there being no voting among Quakers. "There are about a hundred Friends here."

I remark that the Friends have got away from the sombre garb of the founder, the puritanical George Fox. "But that was at a time when gentlemen dressed gaily," says the clerk. "They don't do it any more."

No hymns, no liturgy, no sermon, no sacraments; the Friends speak as the spirit moves them, and know their God in the silences.

This for Eleven Months

REPORT OF UNITED BENEVOLENCES

(April 1, 1938 to February 28, 1939)

Received from Yearly Meetings:	
Baltimore	$ 2,592.40
California	112.50
Canada	350.00
Indiana	10,623.49
Iowa	4,340.60
Kansas	645.11
Nebraska	484.00
New England	2,176.01
New York	3,272.80
North Carolina	2,256.28
Western	6,395.20
Wilmington	1,344.25
Oregon	233.24
Other Sources	1,885.61
Total Receipts	$36,711.49
Distributed to:	
American Friends Board of Missions	$29,517.32
Peace Association of Friends in America	228.11
Board on Christian Education	922.04
Board on Prohibition and Public Morals	235.13
Board of Education	54.84
Fund for Aged Ministers and Missionaries	1,570.22
Cooperative Fund	3,210.22
Emergency Fund	973.13
Bank Service Charge	.48
Total Disbursements	$36,711.49
Estimated Budget for year 1938-39	$65,000.00
Receipts to date	36,711.49
Balance to be raised by March 31, 1939	$28,288.51

What Will the Twelfth Month Show?

PENDLE HILL SELECTION FOR MARCH

THE FIRST FIVE CENTURIES OF THE CHURCH BY JAMES MOFFATT

Cokesbury Press, 1938. $2.00

This book is one of six published to date in a new series of religious books called "The London Theological Library." Although immense learning and deep religious feeling are evident throughout. it is not intended especially for either the scholar or the simply pious. It is aimed at the educated reader, with limited time at his disposal who desires to know the main facts and most of all the significance of the main facts of the early centuries of Christian history. The book is a miracle of condensation. Five short chapters deal with the first five centuries of the Church, beginning with sub-apostolic times. At the beginning of each chapter are several pages of parallel chronology, headed Church chronology and Secular Chronology. At the end of the book is an essay on historical romances and plays dealing with aspects of Christian life during these centuries. The narrative parts of the book (100 pages) can be read through at one sitting.

First century—What kept the many and rapidly increasing little congregations of Christians alive, what made them cohere, within themselves and with nearby and distant congregations? For the most part it was a powerful sense of corporate fellowship as God's chosen people. This fellowship was strengthened by a belief in the imminent end of the world to be followed by the establishment of the kingdom of Christ. Secondly, these Christians had a remarkable set of religious writings unlike anything the world has ever had in the way of religious literature. Thirdly, the rise of a vigorous episcopate fitted to the needs of the time and to the genius of the people concerned gave stiffness to local groups and assisted the affiliation of smaller groups into larger wholes. Lastly and above all, the Christians of the first century were animated and sustained by a living faith in Jesus as the Son of God and Saviour of the world. Dr. Moffatt notes that by the end of the century, or soon after, nearly every possible question, doubt, heresay about Jesus had been thrashed over.

Second century—How did Christianity reach the public? Dr. Moffatt picks out seven modes: house to house visiting as in the later Franciscan movement; resident missions in key cities not unlike a modern Quaker center; heroic martyrdom; charity to the needy and care for the sick; travelling teachers or lecturers who argued in the schools, like the American Quaker scholars who visited the colleges and universities of France and South Africa; the responsibility felt by Christians to win as converts their immediate neighbors; the silent testimony of the tone of a Christian community.

Third century—We now come to systematic persecution of Christians by the Roman State, which led to dissensions over what policy should be adopted by the Church in regard to those who shrank from martyrdom by an outward act of conformity. Rigorists, then as always, protested, resigned, were excommunicated; finally a middle policy of accommodation to circumstances was adopted. Partly as a result of these persecutions, partly as a protest against the debasing worldliness of the times, partly from a genuine mystical yearning for communion with God, thousands of Christians fled from the world and became hermits and monks.

Fourth century—This is the age of the famous theological disputes of which Protestants are so ignorant and so unwisely scornful. Dr. Moffatt clearly aligns himself with those who assert the immense importance of the victory that Athanasius won over Arius at the Council of Nicaea in 325 A. D., thus determining the peculiar quality of the Christianity which met and tamed the barbarian hordes of the next age. It was an age of creeds; and against the Marxians Dr. Moffatt maintains that the creeds determined the social attitude of the Christians and not the reverse. The claim to primacy of the See of Rome was gradually allowed and the resulting centralization was a chief factor in the survival of the Church amid the inundations of the northern tribes.

Fifth century—In secular affairs the principal movement is the gradual settling of the barbarian hosts into something like a civil order within the empire. At the end of this period the papacy was established among the churches of the west and the final schism between the eastern and western Catholics was accomplished. The baptism of Clovis at Rheims in 496 A. D. marks the final triumph of Orthodox Trinitarian Christianity of Athanasius over the liberal humanism of Arius.

In conclusion, the judgment may be hazarded that the Christian Church is likely to be brought again to its primitive state, a minority group fighting for its life. What enabled it to triumph over the enlightened paganism and brutal barbarism of the first five centuries will enable it to survive and triumph once again. Friends will find this short book an illuminating and stirring commentary on the contemporary scene.

CARROLL T. BROWN.

Westtown, Pa.

A QUAKER MEETING IN A JEWISH COMMUNITY

On the occasion of Brotherhood Week proclaimed by the National Conference of Jews and Christians and endorsed by President Roosevelt, Rabbi Philip A. Langh of a Seattle synagogue invited pastors of neighboring churches to a special Brotherhood Service on Friday, February 24.

After this service there was held a "Sabbath Tea" in honor of the guests who were formally introduced by a Jewish lawyer as president of the congregation who asked each to bring greetings from his church. The first to be presented was from the Friends Memorial Church, and the president said in effect:

"I am honored to sit by a man who is pastor of the Quaker Memorial Church at 23rd and East Spruce. All of my life I have lived in this community and have known that brick Quaker building as long as I can remember. It has stood there as a monument to the fine ideals of Quakerism—its principles of peace and truthfulness and antipersecution. Its very presence has made a better man of me; and now I take pleasure in presenting D. Reeves Shinn, who will speak to us."

The applause which followed brought a sense of deep humility and a great feeling of responsibility to one who is laboring in a field which location is composed largely of Jewish families. Little have we suspected such appreciation from those whom we have never tried to touch. Neither had we known about their high respect for Friends.

There were questions and they were eager to know from accurate information as to result of the visit by those "Three Friends" to the refugee land in Germany because they place great interest on Friends work everywhere.

As a climax to Brotherhood Week there was held a mass meeting to a capacity crowd in a Seattle theater. This was addressed by Prince Loewenstein, a refugee from Hitlerism, who told about his boyhood at the time of the World War and how he fell from nobility and with thousands of German children was subjected to suffering and starvation until "the Quakers came and except for them" he said, "I would not be here tonight."

So, as Friends continue to cast their bread upon the waters they do find it after many days.

Seattle Friends Memorial Church is located in a Jewish settlement and many of these do not attend a synagogue; and so our opportunity lies right at our very door where we may show to a people the Christian religion as a way of life.

The reward of service is the opportunity for bigger service.

NORTH CAROLINA YOUNG FRIENDS IN SESSION

The second annual mid-year conference of North Carolina Young Friends was held at Guilford College, February 25 and 26. Its purpose was to bring into closer fellowship the Quaker students at the College and the young Friends of the Yearly Meeting.

At the first meeting on Saturday afternoon reports were given on the work of young Friends from the different Yearly Meetings represented in the student body. Those participating in the program were John Bradshaw of Baltimore, Nancy Oliver of New York, Frank Dorey of Canada, and Lucy Gaunt of Philadelphia Yearly Meeting; and York Teague, field worker of the North Carolina Young Friends Board.

After a short intermission the group met for a discussion, when Dr. A. D. Beittel spoke on "The Attitude of Young Friends Toward Rising Militarism."

Following this meeting the attenders of the conference proceeded to the library for tea. Miss Katharine C. Ricks, Librarian, was hostess and an open house was observed at the library for the guests on the campus. It was quite interesting to see the books on "Quakerism" that have been compiled through the years.

At 7:15 about one hundred and fifty young Friends with a few older Friends gathered in Founders Hall for the banquet. The speaker for the evening was President Clyde A. Milner, whose subject was "The Opportunity of Young Friends Today." He stated that we can face the opportunities which are ours by studying our society and by tapping the deep sources of spiritual power. Immediately following the banquet, games under the direction of Frederick Binford were enjoyed in the Hut.

Sunday morning at ten o'clock the group attended the Joint Meeting in the Hut with the Sunday Morning Youth Forum. Catherine Beittel, a student on the campus, led a discussion on Hornell Hart's book, "Living Religion." This was the last meeting of the Conference but several young people remained for the eleven o'clock worship hour in New Garden Meetinghouse. The speaker was Samuel L. Haworth, Clerk of North Carolina Yearly Meeting and head of the Department of Religious Education at Guilford College. He stressed the contributions of young Friends to the Friends movement in its early history.

Those who attended the Conference felt that they had been blessed by making new friends and renewing old acquaintances and had been greatly inspired by the messages given. We feel that this was by far the most successful and beneficial gathering of young Friends in North Carolina for the past three years.

According to registration, the Quarterly Meetings were represented as follows: Western, 24; Deep River, 26; Surry, 16; Yadkin Valley, 13; New Garden, 9; Southern, 12; Eastern, 6; Contentnea, 13.

LEAH HAMMOND.

FRIENDS IN FLORIDA HOLD ANNUAL MEETING

The annual meeting of all Florida Friends was held February 21 at Crystal Lake Park, Lake Wales, Florida. This being near Bok Tower, a number availed themselves of hearing the carillon recital at twelve o'clock, returning afterward to the Park at Lake Wales for a picnic luncheon at which 169 were present. Immediately following an inspirational worship service was held. The following Florida meetings were represented: St. Petersburg, Orlando, Sebring, and Highland Park. A large number of Friends were present from Florida towns and cities not having a Friends meeting. Representatives from Philadelphia, New England, Baltimore, Indiana, North Carolina and Canada Yearly Meetings were in attendance.

These gatherings have been held the past four years and have been considered very pleasant occasions and have furnished wholesome service in mutual understanding and in spiritual uplift. One speaker said, "We Friends are in different groups in the North, but in Florida we all seem to be one."

Friends are fairly well scattered over Florida, and meetings are held in five centers. In Sebring, Daniel S. Masters offers his home where a meeting is held throughout the year. The Orlando Meeting was started for this season on November 20 and is held at 118 Liberty Street at 11:15 each Sunday morning with an average attendance of about thirty. There is a meeting in Miami, (as announced in our meeting directory—Editor), where there are five resident families and some visitors. At Highland Park Club the meeting is held in the home of Henry C. Turner. Last year this meeting had an attendance of around fifty, of whom the large majority were non-Friends. The St. Petersburg Meeting is held each Sunday at 2:30 p. m. in the Social Room of the United Liberal Church on Mirror Lake Drive at Arlington Avenue. With few exceptions it is composed of winter tourists from different Yearly Meetings, both from the States and Canada.

Sooner or later every man is certain to be snared in his own prejudices.

HIGH POINTS IN MEETING AT HIGH POINT

During the winter months the sessions of High Point North Carolina, Monthly Meeting, are held about the supper table. Not only is the attendance increased (to about one hundred or more) but the interchange of good fellowship warms the hearts of all ages. As different groups of the women's organizations take turns in preparing and serving the meals, no one is overburdened.

In January, the pastor, Cecil E. Haworth, gave his first regular report, covering this time the fourteen months he has been with us. His steady, faithful and constructive work has been appreciated, but we were astonished to learn that he and Esta, his wife, have made 1040 calls on members and attenders. The annual statistical report showed a membership of 736. To be sure, more than one hundred of this number live elsewhere and all too many who do live in or near High Point rarely attend meeting. A preparatory course in Friends' principles conducted by the pastor resulted in 24 transfers from associate to active membership and in three requests. Several parents availed themselves of the privilege of "listening in" to these lessons.

Joseph D. Cox, Chairman of the Yearly Meeting Promotion and Budget Committee, on a chart showed clearly the relation between the finances of the Yearly Meeting and the Five Years Meeting and the part of the local meeting in the whole set-up.

A surprise feature of the evening was the gift of a portrait of George Fox painted by one of our members, Bessie C. Saunders, as a labor of love. The meeting directed that it be suitably framed to hang above the fireplace in the ladies' parlor.

The next monthly meeting had Samuel and Evelyn Haworth of Guilford College as its guests of honor to celebrate the fact that they came to serve High Point Meeting as pastors twenty years ago. The other honor guest was the "very great lady of India," Esther Baird, who gave us an impressive view of the present problems of Christianity in India.

Much interest in our meeting is manifest in the world problem of the refugee situation, hence we are planning to have as our March high point a talk by Rabbi Rypins of Greensboro, which will be followed by a violin solo by a young Jewish refugee now working in a High Point factory.

While our regular business is not neglected, we feel that the presentation of of these special features has been of educational and inspirational value.

ALICE PAIGE WHITE, *Clerk.*

QUAKERS AND CHRISTIAN UNION MOVEMENT

As a part of the information service rendered by the National Conference of Christians and Jews, Religious News Service maintains a feature known as "Religion Question Box." In the current release we find the first question to be as follows: "What part do the Quakers take in the current movement towards Christian union?" The reply follows:

"Quakers have been present and have taken a most cooperative part in the two World Conferences on Faith and Order, at Lausanne in 1927, and in Edinburgh in 1937, and also in the minor gatherings of the same nature in this country. The Quakers are members of the Federal Council of the Churches of Christ in America. The fact that the Quakers do not observe the sacraments of baptism and the Lord's Supper, which are observed by other religious bodies and are regarded by many as Christian essentials, presents difficulties in the way of their fitting into any scheme of church union which has thus far had any wide acceptance on the part of other communions. The fact that the Christian quality of the character and activities of the Quakers is cordially recognized even by those communions that have not discovered a basis on which union with them is possible, presents a paradox that challenges thought but which has not yet been resolved."

IOWA FRIENDS UNITE IN REFUGEE PROJECT

If we may judge from press reports, renewed fellowship and unity may be expected among the two groups of Iowa Friends through their common concern to aid German refugees. Two or three months ago, a proposal was made that the builders and grounds of Scattergood Academy, formerly maintained by Conservative Friends near West Branch, but closed some years ago, be utilized as an ad interim home for refugees in which they may be prepared to take up life in their new home land. The way in which Iowa Friends are rallying to the idea may be seen in newspaper reports of a recent meeting held at West Branch.

Ten Quaker communities, including numbers of conservative and progressive groups, separated since 1880, were represented at the meeting. Those present heartily approved of the purpose to alleviate suffering and make citizens of German refugees by rebuilding the abandoned Quaker boarding school and using it as a home for refugees, to be brought there in groups of forty, taught American customs and then sent out as residents of a new country.

Details of the plan remain to be worked out, but the first group of refugees is expected to arrive in the spring after $5,000 has been spent renovating the boarding school, which includes four buildings located on ten acres of ground.

Iowa Quaker groups plan to pay the cost of repairing and reconditioning the boarding school while the cost of maintaining the refugees afterward will be met by the American Friends Service Committee.

The plan is to keep the refugees at the school about sixty days. Ten Americans, probably Quakers, will live with the forty refugees in an attempt to aid them in becoming accustomed to American ways of living and customs.

West Branch is a town of 650 residents in Cedar County. Former President Herbert Hoover was born in a small house which still stands in the community, and some of his relatives still live here.

A high spot in the meeting came when Taylor Guthrie, preacher for the progressive Friends there, and Levi Bowles, leader of the conservative Friends, shook hands and pledged cooperation in the refugee program.

ALL DRIVERS SHOULD READ "LEST WE REGRET"

Is experience the best teacher? Where automobile accidents are concerned, experience in the best teacher only when it is somebody else's experience, according to a new booklet entitled "Lest We Regret," just issued by The Travelers Insurance Company of Hartford, Connecticut. The booklet presents a comprehensive analysis, based on official reports from the 48 States, of the facts about accidents in which 32,000 persons were killed and more than a million were injured last year.

"The experience of losing his life is wasted on the driver or pedestrian killed in an automobile accident," the foreword states. "The experience of months in a hospital cot or of weeks in a law court is costly tuition for one's education in safety. If we wish to avoid these dire costs, we must apply the experience of others to ourselves." The experience of the thousands who had to learn their lesson "the hard way" in 1938 brings to light many interesting facts.

Exceeding the speed limit was responsible for 39.6 per cent of the deaths and 25 per cent of the injuries. Despite a decrease in fatalities in 1938 compared with 1937 the percentage caused by speed went up.

In addition to an illuminating statistical analysis, the booklet introduces a new and unique concept of driving danger in terms of "Danger Units." It is pointed out that energy increases progressively as the speed of a car increases, but that the increment in energy far outstrips the addition of miles per hour.

Also contained in the booklet is a discussion of the high cost of fast driving. An increase in average speed from 35 to 45 miles per hour will save a little more than six hours of time in each thousand miles driven, it is shown, but each of the hours saved costs about 65 cents. An increase in average speed from 35 to 55 miles per hour jumps the cost of hours saved to about $1.20 each.

The insurance company will distribute two million copies of the booklet this year in the interest of highway safety. Single copies or quantities are available through the company or any of its agents.

ROBERT E. SPEER QUOTES ALLEN JAY

At a mass meeting held in Louisville, Kentucky, January 11, 1939, under the auspices of the Council of Church Boards of Education and the National Conference of Church-Related Colleges, Robert E. Speer, internationally known Christian statesman, delivered an address on the subject, "The Spiritual Resources of Christian Higher Education." It is to be found in the February number of the magazine, *Christian Education*. Representatives of our Friends Colleges in attendance were pleasantly surprised to hear Dr. Speer early in his address make the following reference and quotation:

"I would say a word also in recognition of the increasing difficulty of the task of the Christian colleges. First, as to its importance. I believe all of us would say of our institutions what a devout Quaker wrote of the institutions of the Friends a generation ago, Allen Jay, in THE AMERICAN FRIEND of July 16, 1908: 'After having been actively connected for the last forty years with the educational work in four of the American Yearly Meetings, and, in addition to that, having visited nearly all the Friends colleges, boarding schools and academies in the world, I am prepared to say that I believe that the minds and hearts of the young are better prepared while pursuing their education to receive and embrace the truths of the Gospel than at any other period of life. If you select 200 students from any of our colleges and compare them with a like number of young persons selected from any of our communities in any of our large meetings, you will find the religious experience and spiritual life lower among those taken outside the college life. We hear much said by some of the danger of education, but they forget the dangers found in ignorance. Fox understood this when he left some of his worldly possessions to establish a school where the youth should be taught everything "useful in creation".' He knew and we know that whether *we* are succeeding or not, the work we are attempting must be done."

METHODS OF THE QUAKER EVANGELIST

The Good News of Jesus Christ consists in his life, death, and triumph over death—that he still lives and that his teaching is applicable to the life of today; that, now, in the twentieth century, there is One who can speak to the condition of men and women who seek a better way of life.

The Quaker evangelist will employ three methods of telling this news. First, he will desire for himself and his fellows the lighted soul. In meetings for worship, both in the living silence and through the spoken word, he will seek to possess and to share the Light that lighteth every man. He will bring to the time of worship all the best that he knows to be laid upon the altar of God. "Worship is the bringing of a gift," and he will yearn that all may partake of the gift he is able to offer, and that he also may share in the gifts of others.

Secondly, the Quaker evangelist will realize that the lighted soul must have for its companion the lighted mind. He will seek to equip himself and others with a knowledge of the Bible, of helpful commentaries on the Scriptures, of books in which men and women have told of the Truth they have found. He will go beyond purely religious teaching to the acquiring of that knowledge which is essential to the development of his full personality and the filling of his right place in the higher citizenship.

Thirdly, the Quaker preacher will ask himself, "What, for me, do these Quaker principles and this religious experience mean in my day and generation?" (Horace Fleming, "The Lighted Mind.") He will realize that he has "every day to live out all the truth that he dreamt"—that, in other words, he must attempt in company with his fellows to apply the light as he has seen it to the conditions and problems of every day life. Evangelism implies the utilization of the lighted soul and of the lighted mind in the personal service of the lighted self.—From the Foreword to Yorkshire Friends Service Committee's Annual Report (London Yearly Meeting).

WORK AMONG FRIENDS OF DES MOINES, IOWA

Increased interest and attendance feature the work at Des Moines. With one exception, new members have been received at each session of the Monthly Meeting during the fall and winter.

While the pastors, Charles and Lucile Thomas, were absent attending the midwinter meetings of the Service Committee in Philadelphia, President Edwin McGrew of William Penn College brought an inspirational message on January 22, and on the following Sabbath the young people had the service in charge to the blessing of all. James Ball, a college student, gave a very acceptable message which was greatly appreciated.

On February 12 the combined choir brought a message in song and pantomime appropriate to the theme of the day, "Race Relations." The choir sang, "Hear the Lambs Crying," while the Juniors, dressed in the costumes of the people of the troubled areas of the world, pantomimed the song. The pastor's sermon, taken from the words of Christ, "Feed my sheep," brought the meeting face to face with some of the need and suffering of the world and pointed to ways in which we can help to bring better race and class relations and minister to some of the suffering at home and other needy places in the world.

The morning service on February 19 was dedicated to the memory of Frances E. Willard. Harriet McCullough, president of the State W. C. T. U. and a member of First Friends, brought a beautiful tribute to Frances Willard and the pastor spoke on "The Vision of the Movement against Alcohol."

The annual Young People's banquet, sponsored by the Young People's Committee of the Monthly Meeting, was held on the evening of February 18 with over fifty present. It was a Colonial party and the general theme of the toast program was, "Footprints."

THE CHURCH CONSIDERED IN ACKWORTH QUARTER

On February 17, Ackworth Quarterly Meeting convened at Indianola, Iowa, the theme throughout the sessions being "The Church." In the meeting on Ministry and Oversight the following topics were discussed: "The Commission of the Church," by S. S. Phillips; "What Has the Church Meant to me as an Elder?" by Dalton Binford; and "What Have I as a Minister Meant to the Church?" by Everett Davis.

The presence and messages of Paul Barnett, pastor of Salem Meeting, were much appreciated. He spoke on Saturday morning from Matt. 5:15, bearing out the thought of the Church and its mission as salt of the earth, and pointed out the evils which should claim its attention.

The meeting of the Executive Committee at the noon hour was followed by the Women's Missionary Society Quarterly Conference, and then the regular business session was held with encouraging reports from all meetings.

Pastors of Ackworth Quarter who were in attendance were: Elmer and Alta Ditch from Motor; Byron and Mae Darrington from Middle River; Edna Hutchins from Smyrna; and Glenwood L. Stanley of Indianola. On Sunday morning Alta Ditch gave the message concerning the "Power of the Church." Paul Barnett spoke to the young people in the afternoon and addressed the meeting again in the evening.

The special songs, excellent food, splendid fellowship, inspiring messages and the sense of the Divine Presence, made a very good Quarterly Meeting.

AMONG OUR CONTRIBUTORS TO THIS ISSUE

G. RAYMOND BOOTH—Executive Secretary of the Toronto, Ontario, Meeting.

JEFFERSON FORD—Member of Friends Mission in British East Africa, enroute home on furlough.

STANLEY HAMILTON—A.F.S.C. worker and "Friendly Adviser" Coal Areas Committee, Shadyside, Ohio.

GEORGE C. HARDIN—Minister and Director Friends Mission Center, Wyandotte, Oklahoma.

CHARLES C. HAWORTH—Active worker in the Society of Friends for many years, was recently retired from the pastorate of the South Salem Meeting, Salem, Oregon.

LOUIS T. JONES—Director of Research and Guidance, Whittier Union High School, Whittier, California.

ELEANOR SLATER—Personnel Director, Social-Industrial Section American Friends Service Committee, Philadelphia.

PERCY M. THOMAS—Promotional and Educational Field Worker for the Five Years Meeting, Richmond, Indiana.

GUIDE TO LITERATURE ON RURAL LIFE

A new "Guide to the Literature of Rural Life," listing 500 titles of books and pamphlets, has been issued by the Department of Research and Education of the Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York, N. Y. The bibliography was compiled by Benson Y. Landis, Associate Secretary of the Department. The list is classified and annotated.

The emphasis is on inexpensive and non-technical materials. Many recent pamphlets are included. The Guide includes the titles of sixteen other useful bibliographies on rural life or related interests. The purpose of the bibliography is to provide an introductory survey of the extensive literature now available. The pamphlet sells in single copies at ten cents, postpaid, and special rates will be quoted on quantities.

True democracy presupposes two conditions: first, that the vast majority of the people have a genuine opinion upon public affairs; secondly, that electors will use their power as a public benefit.—ANDRE SIEGFRIED.

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MARRIAGES

GREEN-SEED—At First Friends Church, Richmond, Indiana, February 11, 1939, Nora Mary Seed, daughter of Robert and Mary Ann Seed, to Donald O. Green, son of Lucius George and Marjorie Green. W. Bruce Hadley, minister.

BIRTHS

LAMPMAN—At Farmington, New York, February 25, 1939, to Charles and Kathryn Lampman, a son, Charles Ashburn.

DEATHS

CARTLAND—At her home in Middletown, Connecticut, February 24, 1939, after a brief illness, Mary Caroline Cartland, aged 73 years. When a young woman she was a member of the Friends Meeting at South Durham, Maine, but joined Boston Monthly Meeting later. She was a faithful Christian wife and mother and exerted a strong influence for Christ on those with whom she mingled. Surviving are her husband, C. Frank Cartland, one daughter and a son. Funeral services were held at Lisbon Falls, Maine, with Harvey Jones, minister at South Durham, officiating.

JOHNSON—On March 2, 1939, at Traverse City, Michigan, after a long illness, Jonathan Johnson, aged 91 years. He was born in Randolph County, Indiana, and in 1873 was united in marriage to Sarah Alice Hudson. About sixty years ago they made their home near Traverse City. Jonathan Johnson became a Friend by convincement, was one of the founders and charter member of the Traverse City Monthly Meeting, and a faithful and active member as long as his health permitted. Surviving are one son and a sister. Funeral services were conducted by Chester B. McKean.

STANLEY—At Traverse City, Michigan, February 19, 1939, Elwood Stanley, aged eighty-two years. A birthright Friend, he was born in Hamilton County, Indiana. In the early eighties he went to Maple City, Michigan, where he engaged in farming and later entered the mercantile business and for over thirty years maintained business establishments at Maple City, Cedar and Traverse City. He was a true Christian gentleman and was always active in civic and church work. Surviving are his wife, Josephine Gilpin Stanley, one son and a daughter. Services were conducted by Chester B. McKean.

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Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 615 South Maple Avenue, Oak Park, Illinois. Phone, Euclid 565.

Chicago Monthly Meeting, 1830 West 103rd St. Rock Island Suburban line to Beverly Hills, 103rd St. Station: Halsted-Vincennes or other surface lines to 103rd, transfer to car or bus. Milton H. Hadley, minister. 1640 West 101st Place, Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Lewis V. Benson, 745 Sherman Avenue, Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Jeanette F. Stetson, Secretary, 615 Maple Ave., Oak Park, Illinois. Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 216 Donahue Street.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Church School, 9:45 a. m. Visiting Friends call Glen and Mildred Rinard, Ministers. Address, 4485 Decatur St., Telephone Gallup 8577 R.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

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LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a. m., worship 11 a. m., C. E. 6:30 p.m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

MIAMI, FLORIDA

Friends Meeting at 11 a. m. on First Days. 15th floor of Dade County Security Building, 1st Ave. N. E. near 1st Street. Friends from every section and others interested cordially invited. Mrs. Ellen Dawson, 312 E. 6th St., Hialeah, Florida, Clerk.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 11:45 a. m. Meeting for Worship at 10:30 a. m. Pastor, H. Millard Jones, 3109 Elliott Avenue.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Clerk, Ministry and Oversight, Herbert R. York, Educational Dept. Y. M. C. A.

University Friends Meeting, 3959 15th Avenue, N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m.; Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

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